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A
LETTER
TO A
FRIEND,

Occasion'd by the

Surrender of Mons.

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SECRETARY OF THE

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Occasion'd by the
Surrender of Mons,

Shewing how Unreasonable it is, for
English PROTESTANTS,
TO
Wish Success to the French Arms.

Licensed, and Entered according to Order.

L O N D O N :

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A
LETTER
TO A
FRIEND.

Occasion'd by the
Surrender of Mons.

Showing how Unreasonable it is, for
English PROTESTANTS
TO
Send Succours to the French Kings.

Licensed, in Church according to Order.

LONDON.
Printed for C. B. at the Bible and Quill, near the lower end of St. Dunstons Church, in Fleet Street.

is utterly void of all Understanding of all Humani-
ty, may, of all Regard to Religion, as to Re-
joice in the Success of the French Arms: What
has King Lewis done to win their Men's hearts?

Is it his Money, or his Religion, or his Kindness to
Portugall, or the Justice of his Arms, that has
gained them such a passionate Fondness for him?

There are no Motives to conscientious Protestants,
but in such are very foolish Considerations, were
not their Zeal for King Lewis too hot and burning

to be cooled by any thing, to this effect, whole
Secret of his Victory. If Lewis has lost his Kingdoms, and they think
very Unlikely, that he will be restored, it must
be by the French King; and to do this, the French

Surrender of Mons.
must be made, and then the will come
conduct England, and make King Lewis a glorious

King again; and this makes them give up
the Siege, and the Surrender of Mons.

What you observe in your List,
concerning the Behaviour of some
Men, upon the News of the Siege,
and especially of the Surrender of

Mons, is so common, that it is no News; but so
strange too, and unaccountable, that it is more sur-
prizing than either the Siege or the Surrender. I
could not possibly have believed, that Men who
pretend to so much Conscience, should have been

so utterly void of all Understanding, of all Humanity, nay, of all Regard to Religion, as to Rejoyce in the Success of the *French* Arms: What has King *Lewis* done to win these Men's hearts? Is it his Money, or his Religion, or his Kindness to Protestants, or the Justice of his Arms, that has given them such a passionate Fondness for him? These are no Motives to conscientious Protestants, but in truth are very cooling Considerations, were not their Zeal for *K. James* too hot and flaming to be cooled by any thing: for this is the whole Secret of this Mystery.

K. James has lost his Kingdoms, and they think very Unjustly; and if ever he be restored, it must be by the *French* King; and to do this, the *French* must beat the Confederates, and drive out the *English*, and enslave *Europe*; and then he will easily conquer *England*, and make *K. James* a glorious King again; and this makes them glory in the *French* Conquests, as giving them a hopeful Prospect of *K. James's* Return. What Men of Conscience are these! what glorious Projects does the love of Justice inspire them with? *K. James*, I confess is very much beholden to them; and I have nothing to say against that; but all other Princes as little, who, if these Men's Wishes could prevail, must be sacrificed to his Right, and all *Europe* enslaved to restore him to his Throne; and

and then the Subjects of England are like to be
a very free People. It were much to be desi-
red, that they would wish well to K. James
without willing ill to all the World be-
side.

But since Right and Conscience is the
Word, let us consider this in the first place.

They desire to see Justice done; and K.
James restored to his Throne; but has no o-
ther Prince any Right to his Country but only
K. James? hath not the K. of Spain a Right
to Mons and all Flanders? have the Dukes of
Savoy and Lorrain no Right to their Country?
and is it the love of Justice that makes them
with Success to the French Arms, to strip so
many Princes of their Inheritance to restore
K. James to his? I suppose they will confess
this is not Universal Justice; for I always
thought Justice had signified the same thing all
the World over; and then it cannot be the
injury K. James has suffered, nor the love of
Justice, which makes them concern'd for K.
James, for that would make them, if not e-
qually concern'd for the King of Spain and o-
ther injured Princes, yet at least so much con-
cern'd as not to wish success to the injurious
and oppressing Prince; much less to rejoyce
and

and glory in it which is to be joye in Opa
 passion and Injustice out of a great and pas
 sionate love for Justice And it is possible Men
 of Conscience should not feele this Hypocritise
 and Folly of this ?

But setting aside the Rights of Princes, have
 the Peopleing Rights to their Lives their Li
 berties their Fortunes ? As I have Authored This
 very charitably resolved the Cause for King
 and that the King must be restored, *wherever*
Calverley *on King* *possession* *of his Subjects* *for that* *He is* *not to be*
kept out of his Right *nearly for their ease and*
quiet *and a great part of the Nation in an usur*
pation *are such as have suffered their Lives by*
Treason and Rebellion *by their deserting* *(having*
a curse Non-swearers) *or their rising up against*
their lawful King *and therefore no care is to*
be taken of them neither as but suppose all the
People of England *except some few Non*
swearers *and some Jacobite swearers* *deserve*
to be hanged and damned *what have the Peo*
ple lost Money *and Lands* *and Army and so*
more such a Vengeance *than richly with their*
Towns plundered *and fired* *and many thousand*
lands of them destroyed *to preserve the Way with*
their

their Bones and Skulls for K. James to ascend his Throne again? it is enough for ever to put men out of conceit with Justice and Loyalty, if this were the outrageous and unmerciful Spirit of it.

But to gratifie these Men, (and nothing can gratifie them more) let us suppose Flanders conquer'd, the Confederacy broken, and that the French King had nothing to do, but to place K. J. in his Throne again: England will be but a little morsel, nor half a Breakfast to such a mighty Monarch, when he has first devour'd all his other Neighbours, especially in such a divided state as it is now in; And what then? Oh, then we shall have K. J. again: What? King of England, Scotland, France and Ireland? are they sure of that? do they know any one Instance of the French King's conquering a Kingdom to give it away? Is Lewis the 14th such a mortified Man, or such a generous Friend, that when he can take the Crown to himself, he will give it to K. J.? do they imagine, that he is acted by their Principles of Justice, to rob all other Princes of their Countries, to restore K. James to his? They may think themselves great Wits, or great Politicians, in foreseeing such Events, as the rest of

the World cannot bear of without laughing ; but if ever it should happen thus, I shall take them for Prophets or Conjurers, for the *French* Politicks do not foretel it.

But let us suppose this too, that K. *James* were set upon his Throne again by a *French* Power, what will they do with him, when they have him ? do they hope to make Terms with him, when he returns with a *French* Power ? or must they put their Necks under his Feet ? If the *French* set him upon the Throne, he must return *French* all over, a zealous Papist and an Arbitrary Prince, which is the Religion and Government of *France* ; what he aim'd at before, and lost his Crown for it, and the assurance of which is the only thing now, that can recover his Crown ; unless they think the *French* King will contract with him to Govern by Laws, and to be a Friend to Protestants.

But all this signifies nothing to them, K. *James*, they say, is their *Rightful King* ; and are they then contented to purchase him again at the Price of the Liberties and Religion of *England* ?

Were no body to suffer by it but themselves, I could wish with all my heart, they had their

their King again to make a fresh Experiment of his Kindness to Protestant Subjects; I know they fancy their Merits are great, and flatter themselves that K. *James* thinks so, and is not able to resist their Charms, nor to break such Bonds asunder; and their Merits may be great, though (if there be any such, and some say there are too many) the Men, who have perjur'd themselves by swearing Allegiance to King *WILLIAM* and Queen *MARY*, to serve K. *James*, have merited the most, because they have pawned their Souls for him; whereas the Men of Conscience lose their Preferments, not for K. *James*, but for their Consciences, which may merit of GOD, but I doubt the King may over-look its Merit.

For are they to learn, that nothing can merit in the Church of Rome, but Works of Supererrogation? whereas Matters of Conscience are strict Duty, and no Man can merit by that. So that were I worthy to advise them, they should not talk too much of Conscience, for fear of destroying their Merit; for K. *James* understands the difference between Conscience and Merit; the first is to save their own Souls, and that he wont thank them for: but if they will Merit, they must

serve him; and the less there is of Conscience, in it, the greater is his share, and the more meritorious it is.

And yet when they have done all, K. James knows there is no Merit out of the Church of Rome, it is against the Doctrine of the Church of England to talk of it; and what Catholics ever heard of the Merits of Hereticks and Schismatics? Popr Men, they cannot so much as merit Purgatory in the next World; and they were never known to merit any thing in this, but an Indulgence, or Dragoons, or such like Rewards; And therefore tis in vain to dream of meriting of K. James, without reconciling themselves to the Church; and then they may merit time enough, when he Returns, if that be the thing they aim at; and I dare assure them, there will be no Merit without it.

Indeed it looks like a Jest to hope, that a Protestant Conscience should ever merit of K. James; for this has done him more mischief already than ever their Non-Swearing can do him good; this spoild his Project of Clostering, and reading his Declaration for Liberty of Conscience; and put the Nation into such a Ferment, that he could stay in it no longer;

and

and if ever he return again, he will not think his Crown worth having, till he can humble and subdue these Protestant Consciences; and that is the Reward they are like to meet with.

All this may be called Banter, but they are great and serious Truths, as the late Experience of the Protestants in France, by whose Power they hope to restore K. James, and our own Experience of K. James, whom they are so desirous to Restore, puts past all doubt.

I never heard, but that the French Protestants behaved themselves very Dutifully and Loyally to their King, nay, had merited highly of him, in adhering to him against the Prince of Condé; but we know this could not preserve them from Dragoons, the most dreadful Persecution that ever was raised in the Christian Church; And I should be very unwilling these Dragoons should come into England to Restore K. James, because I fear they have not so soon forgot the Trade of Dragooning.

K. James had great Experience of the Loyalty of the Church of England Protestants, when he was D. of York; they knew him to be a Zealous Papist, and yet threw out the Bill of Exclusion, whereby others endeavoured

to Cut off his Succession to the Crown ; and how did he Reward them for it ? And yet this might have passed for a Work of Supererrogation, and have bid fair for Merit, could Protestants have merited : and when the Difference between Excluders and Non-Excluders was so soon forgot, can they hope, if ever He Return again, that the Distinction between Swearers and Non-Swearers will be much longer remembered : the Enquiry will then be, as before it was, not what Men have been, but what they are, and how far they will serve him in his own Way.

Now I would ask these Men, Whether they would be so fond of K. *James's* Return, did they verily believe, he would bring back with him the same Zeal for Popery, the same Designs of Arbitrary Power, and the *French* Dragoons to do that which an *English* Protestant Army would not do ? that they should see the Rights of Election, and the Freedom of Parliaments invaded, Corporations new Modelled again, the whole Power in Popish Hands, and all Counsels directed by Priests, the *Church of England* broken, (which indeed they themselves have taken care, as much as in him lies, shall never be a *Church of England* more ; for they tell
all

all the World, that the Body of the Clergy is apostatized, and the *Church of England* confin'd to their Non-swearers, whose numbers are so very small, that they can never make a *Church of England*, however can never support it; for the Interest of the Church in this Age can never be great, when its numbers are small) especially did they believe, that after some few formal Caresses, they should soon find themselves neglected and despised, and upon the first new Provocation (which must quickly be if they retain their old Protestant obstinacy) all their old Sins should be called to remembrance, and their new Merits forgot.

If they do not believe, that thus it will be, they are in a fair way to believe Transubstantiation, for they have learnt to disbelieve their own senses already; and yet it would spoil the merit of their zeal for K. *James* should he suspect, that they were zealous for him, only upon a ridiculous mistake, that he would be zealous for them, which must needs make him despise both their Folly and their Zeal: And if they do believe, that thus it will be, and yet think themselves bound in Conscience to restore K. *James*, all Mankind must despise and abhor such a pernicious Conscience, a Conscience

ence not to save mens Lives, but to destroy
 them, to bring a Deluge of Blood upon their
 Native Country, to enslave their Fellow-Sub-
 jects, and spoil them of their Liberties and For-
 tunes, and which is worse than all this, to sa-
 crifice the Protestant Religion; which they pre-
 tend such a Zeal for, to the Will of an Enraged
 and Jesuited Prince. These all Mankind
 must acknowledge to be very ill things, to en-
 slave a Nation, to subvert the true Religion,
 and to endanger the Souls of so many Thou-
 sands, by bringing them under a Popish Tyranny,
 which will convert by Fire and Sword,
 Temptations too big and formidable for the
 generality of Christians to resist; and I can-
 not conceive how any man in his right mind
 should think himself bound in Conscience to
 give any Assistance to a Prince to enable him to
 do so much Mischief. All that can be pretended to justify them is
 this, That they must do their Duty and leave
 the Event to God, and trust him with their
 Liberties and Religion; but there are many
 things to be well considered here. For are they certain, it is their Duty to
 bring back King James, tho' it be with a French
 Power?

Power? is it absolutely unlawful for you to sit still and submit to the present Government; and leave K. *James* who has left his Throne; to get it again as he can? if this be their mind now, it has not always been so; or else their best Friends have abused them and the Government, or they have abused their best Friends: For it has been generally said in their favour, that though they could not swear Allegiance, yet they professed, that they both could and would live peaceably under the present Government, and give security to the Government, that they would do so; and the Clergy, who have taken the Oaths, were so fully perswaded of this, that they undertook for them, that they would do so, in a late Petition intended to be presented to the King in their behalf: Now surely, by living peaceably, they could not intend plotting against the Government to restore K. *James* by force of Arms: And if they could have lived peaceably then, why cannot they do so now? what makes the difference? unless they could with a good Conscience have lived peaceably to keep their Preferments, but since that Proposal would not take, they are bound in Conscience to overturn this Government, and to re-

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store K. *James* to recover the Preferments, which they have lost, or to get something better : which I am very confident, many of them abhor the thoughts of.

Nay let me add further: do they think it their Duty to suffer a *French Army* quietly to Invade *England*, much less to give any Assistance to them, though King *James* should come in the head of them, to make a new Conquest of his Country? they have not been long of this mind neither, the *Declaration* subscribed by the A. B. and several other Bishops, in answer to the *Modest Enquiry*, disowns any such Design, and protests against it; and the time may be remembred when the most Passive Men among them, would have made no scruple to have opposed a *French Army*, tho' K. *James*, when upon the Throne, should have sent for them and arm'd them with his own Commissions. And if they would not have allowed K. *James* to have brought a *French Army* into *England* to make himself Arbitrary and Absolute, and to Dragoon his Protestant Subjects, why should they not think it as much their Duty to fight a *French Army* though they bring K. *James* with them? it is the *French Army*, and it is Arbitrary Power and Popery still,

still, the only difference is in the Power and Authority of K. *James*, who had Authority while he was upon the Throne, (though not to bring in a *French* Army to enslave his Subjects) but what Authority he has now he has left his Throne, is at least Matter of dispute ; and this I suppose does not make it less their Duty to oppose the *French*, than it was before.

2. If they cannot prove it to be an absolute and indispensable Duty to bring back K. *James* with his *French* Power and Popery, I desire to know, how they can justify the doing of it ? They must acknowledge, that it is a very great evil to betray the Laws and Liberties of their Country. History and Philosophy assure us, it hath always been thought so in all Nations, and what the Miseries and Desolations of War are, their own Senses will tell them, and how impious it is by our own voluntary act, to subject the *Church of God* to an Antichristian Tyranny, to the infinite hazard of Mens Souls as well as of their Bodies and Fortunes, no Christian needs to be enformed : for tho' we should grant that we must not in any case defend our Religion by resisting the Authority, which is set over us,

yet we must not betray it neither ; as we must not propagate Religion by Fire and Sword, so neither must we fight against it ; for this is to deliver up the Church into the hands of its Enemies, which was the only Treason of *Judas* in betraying Christ ; and it is evident, *Judas* as little thought, that the Sanhedrim would have put Christ to death, as these Men do, that *K. James* will raise a new Persecution against the Protestant Church ; for when he saw, that Christ was condemned, then he repented, when it was too late, and went and hanged himself : *Judas* was covetous, and thought he could get some Money by betraying his Master into the power of the Scribes and Pharisees, without doing him any injury ; for he believed, that when they had him, they could not hurt him ; they could charge him with nothing worthy of death ; or how wicked soever their design were, either they would not dare to touch him for fear of the People, or Christ could easily deliver himself from them : And possibly some men may flatter themselves, that by restoring *K. James*, they shall advance their own Fortunes in the World, and yet when he is restored, he will have no mind, or whatever his mind be, he will not dare to venture

ture again to Oppress the Church of England, and the Protestant Religion; though I must say Judas had more reason for his hopes, than these Men have, because he had never seen the Experiment, what Scribes and Pharisees would do to so great a Prophet; he had seen what a Veneration the People had for Christ, and how this over-awed the Pharisees, and how easily Christ could deliver himself from them, when he pleased: but one would think these Men had tried Ks James and his Priests and Jesuites too much, to betray the Church into their Power again: and if they will still hope unreasonably, and these hopes deceive them, I would beg of them to consider the Guilt and the Danger of it; for to betray the Church of God into the hands of its implacable Enemies, is the next degree to the Sin of Judas in betraying Christ: and if it be not so necessary a Duty, that they are persuaded they shall be damned for not doing it, let them consider in what danger they may be of being damned for doing it.

What

What I observed before, proves, That they themselves do not think it a necessary Duty, to be active in restoring K. James: But suppose it were a Dispute, whether it be or not, it is no Dispute, whether it be a great and damning Sin to betray our Country and Religion; and therefore to do that, which without a Miracle will Enslave the Nation to Popery and Arbitrary Power, when we are under no plain and evident Necessity of doing it, is to choose a certain Evil for the sake of an uncertain Duty; which no Casuist, I ever yet saw, will allow: Men may pretend what they please, but this is not Conscience, but Inclination, and makes all the evil Consequences upon such Actions their own voluntary Choice.

3. And yet further, if all these Mischief and Evils appear to be such natural and unavoidable Consequences of K. James's Return with a French Power, that no considering Man can reasonably expect any other, I cannot apprehend, how it should be their Duty to Restore him, though it were never

never so much a Duty in other Circumstances.

I know no affirmative and positive Duty of Religion, which obliges to an active Obedience, when the doing it will be unavoidably attended with such a terrible train of Mischiefs. Negative Precepts always oblige; we must never do what God has forbidden, neither to serve a good End, nor to avoid the greatest Sufferings; for that which is Morally Evil, is always Evil, and must never be done; but Positive Precepts do not always oblige, because it is not always good to do that, which is Materially good: to make an Action good, not only the Matter, but Circumstances and probable Consequences must be good, for Good is commanded for the sake of the good it does; and when that which is good in itself, by reason of some cross circumstances, will apparently do no good, but hurt, in such cases it cannot oblige to an active Obedience. As for instance, We must never renounce Christ, nor his Religion, whatever we suffer by it; but tho' in ordinary cases, it be our Duty publickly

ly to profess our Faith in Christ, and to Worship him publicly, yet we are not bound to do this in times of Persecution, especially when such publick Professions, and publick Acts of Worship, will not only draw a Persecution upon ourselves, but upon the Church of God. In such cases Christ allows us to flee from one City to another, and the Primitive Christians very often concealed their Faith, and worshipped God in secret, in the night, or in places of great retirement and privacy. It should be our Duty to do as they did.

Justice is a great and necessary Duty; but we are not bound to restore a Man his Sword, when we see him in a passion, and ready to commit great Outrages with it. Restitution is a great Duty, and a necessary part of Repentance; but had we robbed a Man on the Road, and there were no possible way to make Restitution, without forfeiting our Lives by it, he would be a very severe Casuist, who should put us to the hard Choice of being hang'd for restoring, or damned for not restoring. Had we defamed any Man, which

is a great Crime (though some, who pretend great strictness and severity in all other Acts of Justice, seem to make nothing of it) if we could not confess our Fault, and vindicate his Reputation, without making him our mortal Enemy and putting it into his power to ruine us forever, and are morally certain that he will do so, I should not think my self bound to consult his Reputation with such irreparable and disproportioned Mischiefs to my self.

In short, I know no positive and affirmative Duty, which does not necessarily include a Negative in it, which the Laws of our Saviour require us to observe, when it will bring inevitable and intolerable Mischiefs upon ourselves, much less when it will bring the same Mischiefs on the Church of God; and upon our Native Country: for it offers such a Violence to Nature for any man to be active in his own ruin, and it is so contrary to the tenderness and compassion of Humane Nature, to do that, which we plainly foresee will ruin our

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Native Country, and so contrary to all Piety and Religion, to injure the Church of God, that no positive Duty can oblige in such Circumstances: Natural Equity, and the Reason and Nature of Things must over-rule all such Cases, or else there can be no use of Prudence or Christian Wisdom in governing our Lives.

To apply this to the present Case. If the Doctrine of Non-resistance and Passive-obedience extends to all cases, as these Men say it does, I will then grant, that though a Prince abuse his Power to the oppression of his Subjects in their Lives and Liberties and Religion, Subjects must not defend themselves against their Prince by force of Arms; for if it be a sin to resist a Prince, they must never resist whatever they suffer by it, but must commit themselves to God in well doing. But yet, if such a Prince fall from his Power and lose his Crown, they are not bound to assist him in recovering his Throne, to enable him to oppress and persecute them again,

again, no more than they are bound to persecute themselves and the Church, or to sell themselves Slaves to the French King or to the Turk. I believe no Man would do this, who were satisfied, that this would be the certain Effect of restoring an ejected Prince; and those who would not think themselves bound to restore such a Prince to enslave and persecute them, must not do it, when there are such strong and violent presumptions, as scarce leave any possible hopes, that it should be otherwise; for we must not expect Demonstrations in Moral Causes, but must act upon a prudent foresight of things, and if it be very unreasonable to expect, that a Prince, who wanted nothing but Power before to enslave his Country, and to root out the Protestant Religion, when he had been as much obliged by his Protestant Subjects, as Subjects can oblige a Prince, should after such mighty Provocations, when he returns with Force and Power to do what he pleases, change his mind, and prove the true Father of

his Country, and a Friend to Protestants; I say, if it be very unreasonable to expect this, if no Wise Man can hope for it, then no Man can be active in restoring such a Prince, but he who thinks it his Duty to restore a Prince to enslave his Country, and to persecute the Church.

This is the plain state of the Case, as far as these Men are concern'd in it; not whether they may resist a Prince who oppresses his Subjects in their Liberties and Religion, but whether they are bound to assist such a Prince to oppress and persecute his Subjects, either by being his Instruments, when he is in the Throne, or by restoring him to his Throne, when he has lost it? nay, it is not, whether they may fight against an ejected Prince, when he returns to demand his Crown? but whether we may not fight against the *French* when K. *James* comes with them? whether we must suffer our Country to be conquered by a *French* Army upon pretence of restoring K. *James*? and certainly

tainly if great and apparent Mischiefs will ever excuse us from doing that, which might be our Duty in other Cases, it will do so in this. And when a Prince has so ordered the Matter, that his Subjects cannot pay their Duty to him, without bringing inevitable Ruin on themselves and their Country and their Religion, which are the strongest and most sacred Obligations, he must thank himself for it, and excuse his Subjects, or if he wont, God will. Nay, I cannot see, but that a Prince has by his own Act delivered his Subjects from their Allegiance, when he has made it impossible to them to pay it, without contributing their Assistance to such Evils, as both Nature and Christianity abhor the thoughts of: And what should hinder them then from paying their Allegiance to another Prince, unless they think, that God has in any case made it our Duty, to choose a State of Anarchy, which is the greatest Evil of all others.

As

As for what they say, that we must do our Duty, and leave the Event to God, it does not concern this Case, for the Question is, Whether in such Circumstances, it be our Duty or not, to restore an Ejected Prince? If this were an indispensable Duty, then indeed we must leave the Event to God, and do our Duty; but if it be not our Duty to Assist a Prince to recover his Throne, when we know that if we put the Sword into his hand again, he will Oppress his Subjects, Enslave the Nation, and Persecute the Church, we must not do it, and if notwithstanding this we will do it, we must no more expect the Protection of God, then if we should cast ourselves into the Sea, or leap into the Fire. Nay, when God has delivered us, and we will not be delivered, but are restless and impatient, till we subject our Necks again to that heavy Yoak which God has taken off, it looks like a Mockery of Providence, to trust in God, that when we have put it on again, it shall not pinch us.

But

But it is time to conclude this long Letter, and therefore I shall only desire you, when you see any of these Gentlemen, to ask them, Why they cannot with as good a Conscience live quietly and peaceably in their own Country, and enjoy their Estates, their Religion, and their Liberties at home, when their Rightful and Natural Prince, as they speak, is gone, and has left them in very good Hands; as in case of Persecution, they would leave their Country, their Estates, and their Rightful Prince, to preserve their Lives and their Religion abroad? for if the Right the Prince has in them, be the matter of the Scruple, do they not as much deny the Prince his Right, by withdrawing themselves from under his Government into a foreign Country, under the Government of a foreign Prince, as by living under the Government of another Prince at home, when he has withdrawn himself into a foreign Country? If the Prince have an in-

inalienable Right in us, how can we any more alienate ourselves by leaving his Country, then by living at home under another Prince? If a Master has as inalienable a Right in his Servant, as in his House, is it not as unjust in a Servant to run away from his Master, as it would be to turn his Master out of Doors? If our Allegiance be due to the Person of the King, then we can no more change our Country on purpose to deliver ourselves from his Government, than a Slave can run away from his Master, who has a Propriety in him; and this, I hope, they will not say for the sake of the *French Refugees*; besides many other good Reasons: But if Allegiance be due to the Prince of the Country where we live, and therefore no longer due, then while we live in his Country, which we have liberty to change when we please; then it seems reasonable, that it should be due no longer neither then while he is Prince of that Country, and Administers the Government of it, and

and then his loosing his Country must
 let us as free from his Government, as
 our changing our Country, and we may
 become Subjects to another Prince at Home
 as well as Abroad.

- And pray ask them one Question
 more : What Honesty or Conscience
 there is in staying at Home and enjoy-
 ing the Protection of the Government
 and Laws, and yet to Plot and Con-
 spire against it. For this is Treachery
 and Perfidiousness to Humane Societies,
 whatever the Prince be, and that seems
 to me to be as great a Crime as Rebel-
 lion against our Prince, if it be not that
 very thing, which makes Rebellion itself
 so great a Crime. To live under any
 Government, seems to create an Obliga-
 tion to preserve the Peace and good Or-
 der of it, and to enjoy the Blessings of
 Government, and secretly to undermine
 it, is Treason against Humane Societies,
 if there be any such thing as Treason in
 the World. 2 I V I A

*The God of Peace and Order Inspire
Men with Peaceable Tempers,
that our Eyes may never see the
Ruine and Desolation of our Na-
tive Country, that neither We, nor
our Posterity, may in vain lament,
when it is too late, the Irreparable
Loss of our Liberties and Religion,
which is the hearty Prayer of,*

S I R,

Your humble Servant.

F I N I S.

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the Bible and Three Crowns, at the low-
er end of Cheap-side, near Mercers-Chap-
pel.*

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